Hadeeth

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حديث

المكتب التعاوني للدعوة وتوعية الجاليات بالربوة

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Introduction

Virtues of Knowledge:

Allah the Exalted says:

- “And say: My Lord! Increase me in knowledge.” (20:114)
- “Are those who know equal to those of you who do not know?” (39: 9)
- “Allah will exalt in degree those of you who believe, and those who have been granted knowledge.” (58:11)
-“It is only those who have knowledge among His slaves that fear Allah.” (35:28)

Narrated Mu’awiyah رضي الله عنه Allah’s Messenger صلى الله عليه وسلم said, “When Allah wishes good for someone, He bestows upon him the understanding of religion.” [Al-Bukhari & Muslim]

Abu Hurayrah رضي الله عنه reported that the Prophet صلى الله عليه وسلم said, “A person who follows a path for acquiring knowledge, Allah will make his way to the Paradise easy” [collected by Muslim]

Commentary:

Knowledge and understanding of Din (i.e. Islam) here stands for the understanding of the Qur’an and Hadith, Islamic injunctions, and knowledge of the lawful & the unlawful. This Hadith highlights the excellence of knowledge and the fact that it is a sign of Allah’s Help to the person who possesses it and acts accordingly.

1- فضل السلام والأمر بإفشائه

عن عبد الله بن عمرو بن العاص رضي الله عنهما أن رجلا سأل الرسول صلى الله عليه وسلم أي الإسلام خير؟ قال: "تطعم الطعام، وتقرأ السلام على من عرفت ومن لم تعرف" رواه البخاري ومسلم

1- Superiority of Greeting (Asslam) and Recommending its Spreading

Narrated Abdullah ibn Amr رضي الله عنه: A man asked Allah's Messenger صلى الله عليه وسلم, "Which act in Islam is the best?" The Prophet صلى الله عليه وسلم replied, "To give food, and to salute everyone, whether you know them or not." (by Al-Bukhari & Muslim)

Commentary:

As-salam (peace) is one of the names of Allah. To say *as-salam* (peace be upon you) means that you are in the protection of Allah, as Allah be with you or in your company. To feed the poor and the destitute is an act of goodness, and the fulfillment of the needs of the indigent is of the same order. Greeting everybody (saying *'As-Salamu 'Alaikum'*), whether an acquaintance or a strange, is a good quality too. Both these acts generate mutual love and remove hatred & ill-will from hearts. All other ways of greeting are no substitute for Islamic way of greeting.

There are three forms for *as-salam*:

1- *As-salamu alaykum* (peace be upon you).
2- *As-salamu alaykum wa rahmatu Allah* (peace & mercy of Allah be upon you).
3- *As-salamu alaykum wa rahmatu Allah wa barakaatuh* (peace, mercy and blessing of Allah be upon you).

The best form to be much rewarded is the complete one.

Instructions:

1- Delivering *as-salam* is *sunnah* (optional) but its response is obligatory.
2- Good morning or good afternoon is not the Islamic greeting .
3- We should greet whom we know and whom we do not know.
4- It is permissible to greet by gesture while uttering *as-salam* (if the other person cannot hear you)
5- We should start phone talk with *as-salam*.
6- We would say *as-salam* when we are leaving.
7- Promoting feeding & greeting.

2- طيب الكلام وطلاقة الوجه

عن أبي ذر رضي الله عنه قال:قال النبي صلى الله عليه وسلم:"لا تحقرن من المعروف شيئا، ولو أن تلقى أخاك بوجـــه طلـــق" رواه مسلم

2- Politeness of Speech & Kindness of Meeting

Narrated Abu Dharr رضي الله عنه : Allah's Messenger صلى الله عليه وسلم said, "Do not disdain a good deed, (no matter how small it may seem) even if it is your meeting with your (Muslim) brother with a cheerful face." (Muslim)

Commentary:

This Hadith guides us that a Muslim should not scorn what ever Islam teach us to do even little things. A Muslim should meet his Muslim brothers happily & smilingly, though it may appear quite insignificant to some people, because it is said that the appearance always reflects the essence. Therefore, meeting your brothers happily & cheerfully leads to their happiness and love for the sake of Allah. Now,one can feel the importance Islam gives to moral values and good manners.

Instructions:

1- Not to look down upon the good even little things.
2- Using cheerfulness and flexibility with friends & brothers.
3- Motivation of what makes the Islamic brotherhood bondage stronger.
4- Cheerfulness in front of your brothers is required (good).

3- العفو والتسامح

عن عائشة رضي الله عنها أنها قالت : "ما خير رسول الله صلى الله عليه وسلم بين أمرين إلا أخذ أيسرهما ما لم يكن إثما ، فإن كان إثما كان أبعد الناس منه ، وما انتقم رسول الله صلى الله عليه وسلم لنفسه إلا أن تنتهك حرمة الله فينتقم لله بها:"رواه البخاري ومسلم

3- Forgiveness and Tolerance

Narrated by Aishah رضي الله عنها, "Whenever Allah's Messenger صلى الله عليه وسلم was given a choice between two matters , He would choose the easier course as long as it was not sinful to do so; but if it was sinful ,he was most strict in avoiding it. Allah's Messenger never took revenge upon anything for his own sake; but when Allah's Legal Bindings were violated, he would take revenge for Allah's sake." (Al-Bukhari & Muslim)

Commentary:

In this Hadith, there is evidence of ease and tolerance of Islam. Prophet Mohammed صلى الله عليه وسلم always recommends the better choice unless it entails guilt (sin), thereupon he usually selects the right path. Mohammed صلى الله عليه وسلم never took revenge for himself as he pardoned the Arabian (Bedouin) who shouted at him and the other one who strongly pulled his garment hurting his shoulder. This is a self-evident proof of the Prophet's forgiveness (pardon) except when the law of Allah is violated.

Instructions:

1- Show of Islam as a religion of ease and tolerance in all matters unless it is a guilt.
2- Pardon and tolerance lead to harmony and brotherliness among Muslims.
3- Following Prophet Mohammed صلى الله عليه وسلم as a model example for pardon, tolerance, and patience.
4- A Muslim who pardons and tolerates others is greatly rewarded by Allah the Almighty.
5- Pardon and tolerance relates to public rights but not to Divine Rights.
6- Pardon & tolerance are not motivated by inability and weakness but by the desire for Allah's reward.
7- No reaction with evil is not a part of such pardon & tolerance.

4- حسن الخلق

عن عبد الله بن عمرو رضي الله عنهما قال: " لم يكن النبي صلى الله عليه وسلم فاحشا ولا متفحشا ، وكان يقول: " إن من خياركم أحسنكم أخلاقا " . رواه البخاري ومسلم

4- Morality

Abdullah bin Amr رضي الله عنه said, "The Prophet صلى الله عليه وسلم was neither a fahish (one who speaks bad words) nor a mutafahish (one who speaks obscene evil words to make people laugh), He صلى الله عليه وسلم never used bad language. He صلى الله عليه وسلم used to say, "The best amongst you are those who have the best manners and character." (by Al-Bukhari & Muslim)

Commentary:

There is an evidence in this Hadith that our Prophet صلى الله عليه وسلم was very polite and well-mannered. He صلى الله عليه وسلم does not speak bad words nor does he speak obscene evil words to make people laugh. Obscene manners are everything that are excessive till it becomes disgusting. This includes words, deeds, and attributes. The Prophet صلى الله عليه وسلم said, "Allah does not like obscene and immoral people."

Instructions:

1- The greatness of Islamic Laws, as Islam calls for morality such as avoidance of harm, keeping smiling, and doing good.
2- Adherence to virtuous and avoidance of immorality.
3- Morality makes you closer to the status of our prophet صلى الله عليه وسلم in doomsday.
4- To respect Muslims and to treat them kindly is an aspect of morality.
5- Morality makes you favorable to Allah.
6- Top people have the best moral.

5- وجوب محبة المسلم لأخيه

عن أنس رضي الله عنه عن النبي صلى الله عليه وسلم قال:"لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه" رواه البخاري ومسلم

5- Muslims Must Love Each Other

On the authority of Anas ibn Malik رضي الله عنه that the Prophet صلى الله عليه وسلم said, "None of you would be a truly believer until he wishes for his Muslim brother what he wishes for himself." (Al-Bukhari & Muslim)

Commentary:

This Hadith teaches us that we must love our brothers in Islam for the sake of Allah. We should do whatever our brothers wish on condition that it is allowed in Islam. This Hadith calls for equality and modesty. Love among Muslims cannot be achieved until we keep ourselves free from envy, hatred, and cheating.

Insructions:

1- To wish and hate for your Muslim brother like what you do for yourself is part of your perfect faith .
2- Envy and hatred cause the lack of faith.
3- To guide your Muslim brother to the good and to keep him away from injustice is part of the love for the sake of Allah.
4- Warning against selfishness (i.e. to wish everything good for yourself but not for others).

6 - تحريم التباغض والتحاسد

عن أنس بن مالك رضي الله عنه أن رسول الله صلى الله عليه وسلم قال:" لاتباغضوا ولا تحاسدوا ولا تدابروا وكونـــوا عبـــاد الله إخوانا ولا يحل لمسلم أن يهجر أخاه فوق ثلاثة أيام" متفق عليه

6 - Prohibition of Hatred and Envy

Anas ibn Malik narrated that Allah's messenger صلى الله عليه وسلم said, "Do not hate one another, and do not be jealous of one another, and do not desert each other, and O' Allah's worshippers! Be brothers. It is not permissible for any Muslim to desert(doesn't talk to) his Muslim brother for more than three days." (Al-Bukhari & Muslim)

Commentary:

In this Hadith, our Prophet صلى الله عليه وسلم guides us to what we ought to be as Muslim brothers characterized by love, harmony, sympathy and courtesy conducive to honorable morals keeping us away from bad morals keeping our hearts free from hatred and malice and leading us to treat each other with Islamic polite conduct (behavior). This Hadith also indicates that Islam makes the brotherhood relationship stronger than blood and kinship relationships since it is based on faith in Allah. Hence a Muslim is not permitted to desert his Muslim brother for more than three days unless there is a divine reason so that the deserted can hopefully go back to reason.

Instructions:

1- Prohibition of hatred, envy, backbiting and abandonment.
2- Prevention of harming any Muslim in any way.
3- Prohibition of forsaking a Muslim brother over three days.
4- Motivation brotherliness and familiarity among Muslims.

7- حفظ اللسان واليد من التعدي

عن أبي موسى الأشعري رضي الله عنه قال: "قلت يا رسول الله، أي الإسلام أفضل؟ قال: من سلم المسلمون من لسانه ويده". رواه البخاري

7- Keeping Tongue and Hand from Offense

Abu Musa رضي الله عنه narrated that he asked Allah's Messenger صلى الله عليه وسـلم : "Whose Islam is the best? (i.e. who is a good Muslim?) The Prophet صلى الله عليه وسلم replied, "One who avoids harming Muslims with his tongue and hands." (Al-Bukhari)

Commentary:

In this Hadith, there is an evidence for keeping our tongues from harming Muslims by all means. The tongue is specified because it is the part that can express about the heart.

Also, it is an evidence for keeping the hand from harming Muslims. The hand is mentioned here because most actions are done by the hands.

Instructions:

1- No transgression of others' rights even little rights
2- The best among Muslims are those who avoid harming others.
3- Not cursing anybody
4- Mentioning something that people do not like is harmful.
5- Avoiding reporting what causes enmity and division among friends
6- Warning against taking anything from others unless you take a permission

8- الترغيب في الصدق والتحذير من الكذب

عن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم "إن الصدق يهدي إلى البر، وإن البر يهدي إلى الجنة، وإن الرجل ليصدق حتى يكتب عند الله صديقا، وإن الكذب يهدي إلى الفجور، وإن الفجور يهدي إلى النار، وإن الرجل ليكذب حتى يكتب عند الله كذابا" متفق عليه

8- Endearment of Truthfulness & Caution from Falsehood

Narrated Ibn Masaud رضي الله عنه : Allah's Messenger صلى الله عليه وسلم said, "Truth leads to piety and piety leads to Paradise. A man persists in speaking the truth till he is recorded with Allah as a truthful man. Falsehood leads to transgression and transgression leads to Hell-fire. A man continues to speak falsehood till he is recorded with Allah as a great liar." (Al-Bukhari & Muslim)

Commentary:

In this Hadith, there is a sign that a person who seeks truth in his words, truthfulness will be his own characteristic. And a person who seeks falsehood and tells lies intentionally, the falsehood will be his characteristic. Therefore, good and evil attributes are continually gained by practice and acquisition. This Hadith is also evidence of magnificent truth conducive to Paradise. It is also evidence of the great danger of falsehood conducive to the Hell-fire.

Instructions:

1- Truth is among the good morals that Islam calls for.
2- Islam instructs that a person's words must reflect his beliefs.
3- Truth is one way leading to Paradise.
4- A believer characterized by truth is beloved by Allah and people.
5- Guiding colleagues and friends that truth is the way to salvation from the Hell-fire.
6- Telling lies is a bad habit that Islam forbids.
7- It is a duty to advise liars to stop falsehood.
8- Falsehood is one way leading to the Hell-fire.

9- تأثير الأصدقاء على الإنسان

عن أبي موسى الأشعري رضي الله عنه أن النبي صلى الله عليه وسلم قال ((إنما مثل الجليس الصالح وجليس السوء، كحامل المسك، ونافخ الكير، فحامل المسك، إما أن يحذيك، وإما أن تبتاع منه، وإما أن تجد منه ريحاً طيبةً، ونافخ الكير، إما أن يحرق ثيابك، وإما أن تجد منه ريحاً منتنة)) .متفق عليه

9- The Influence of Friends on their Friend

Narrated Abu Musa Al-Ash'ari رضي الله عنه: I heard Allah's Messenger صلى الله عليه وسلم saying, "The similitude of good company and that of bad company is that of the owner of musk and of the one blowing the bellows. The owner of musk would either offer you some free of charge, or you would buy it from him, or at least you would smell its pleasant odour; and as for the one who blows the bellows(i.e., the blacksmith), he would either burn your clothes or at least you shall have to smell a repugnant smell." (Al-Bukhari and Muslim)

Commentary:

This Hadith enjoins that one should sit in the company of the pious persons and avoid the impious ones because the former has the quality of a perfume seller and the latter of a blacksmith. In the association of pious men, one stands to gain all the time and ultimately becomes like them. In bad company one is out-and-out a loser and can never hope to gain any benefit from them.

Instructions:

1- Interest of Islam in guiding Muslims to the pious people gatherings.
2- A human being is influenced by his friend whether good or bad.
3- Care for the company of good people
4- Pious people help a person to do the good and avoid the bad.
5- A Muslim should avoid those of bad habits such as leaving prayers, smoking, etc.

10- الدلالة على خير والدعوة إلى هدى أو ضلالة

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: " من دعا إلى هدى كان له من الأجر مثل أجور من تبعه لا ينقص ذلك من أجورهم شيئاً، ومن دعا إلى ضلالة كان عليه من الإثم مثل آثام من تبعه لا ينقص ذلك من آثامهم شيئاً" رواه مسلم.

10- Calling to Right Guidance and Forbidding Depravity

Narrated Abu Hurairah رضي الله عنه : Allah's Messenger صلى الله عليه وسلم said, "If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect on that account; and if anyone invites others to follow error, the sin, of which he is guilty, will be equivalent to those of the people who follow him (in sinfulness) without their sins being diminished in any respect on that account." (Muslim)

Commentary:

'Invitation' and 'Call' stand to mean here that someone induces others to virtue or seduces them to sin by means of his speech or action. We come to know from this Hadith that one who becomes a medium for either of them is given a reward or punishment respectively by Allah.

Our Prophet صلى الله عليه وسلم said also, " Whoever guides someone to virtue will be rewarded equivalent to him who practices that good deed."

Prophet Muhammad صلى الله عليه وسلم here arouses the interest of his 'Ummah' (i.e.,his people,Muslims) in doing good and calling others for it. And when a Muslim calls others for the good ,s/he will get a great reward from Allah . Also, when a person calls, helps, encourages others to commit a sin, s/he will be given the same punishment.

Instructions:

1- Excellence and urging of guiding to the good
2- The given reward of the guide will be exactly the same as the rewards of the followers.
3- A severe threat is for those who call people for a heresy or a delusion which is a reason for deviating of people from what is right.